

Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

MARCH 9, 1959



Church World Service

At Ain Helweh Camp near Sidon, Lebanon, there are 7,676 Arab refugees, representing 1,418 families, who all live in tents. These refugees typify the plight of the earth's two million uprooted and homeless. They are the product of "man's inhumanity to man."

QUAKER COMMENTS

By Merritt Murphy

In "Adventures for God," a new book by Clarence W. Hall, thirteen inspiring stories of modern missionary heroism in remote and exotic corners of the world are told graphically by a veteran Christian editor.

Here is a book with all the elements of faith, adventure, dedication, courage, concern and drama that make for good Christian reading. It is the kind of book you read into the wee small hours of the night simply because you can't find a stopping place . . . and wouldn't want to if you could!

It is inspiring reading. I found it intensely interesting from cover to cover, and recommend it as a "must" on your reading list. The Friends Book Store has a good supply in stock.

One of the stories in "Adventures for God" is about a Quaker, Gus Borgeest, who single handedly through Christian concern tackled the almost insurmountable problem of helping the thousands of destitute, helpless and hopeless Chinese refugees in the Hong Kong area. The author quotes Gus Borgeest as saying, "Faith was the only operating capital we had," when he began rehabilitating refugee families near Hong Kong on a barren island that had been abandoned as useless marginal land.

Gus Borgeest added, "I'm finding that if you obligate yourself for God's children, God will somehow provide. We can't expect manna from heaven every 20 minutes; God expects us to do our part first."

In conclusion the author states, "Gus Borgeest does not differ from most of us in believing that God calls us to a life of loving service. He does differ from most of us in having acted on that belief."

Support of Friends United Services increased nearly 42% in January, 1959, over January a year ago with contributions this year totaling \$14,558.12 compared with \$10,231.21 in January, 1958.

It is an encouraging indication of the growing interest of Friends in fulfilling Christ's great commandment to carry the Christian message of love and hope unto all the world.

The increased support also is timely with the new opportunities for service now opened to Friends in many areas.

When Francis and Agnes Hole, Friends of Madison, Wis., paid their 1958 income tax they enclosed the following note with their payment:

"To the Collector of Internal Revenue:

"Please find enclosed our income tax report for 1958. None of the tax funds collected from us by the U.S. Government are used for military purposes with our consent, because of the immorality of the military program . . . The military program of the United States, which consumes about 70% of our national budget, is not only immoral by religious standards, but is impractical by standards of human survival. We share this unenviable state of affairs with other nations. But it is 'in God we trust', not in a race to threaten, and then regretfully help accomplish the suicide of the race. Since you are without legislative powers, we are sending copies of this letter to our Senators and Representative."

Here is a way for Friends who have been bothered by the large percent of our tax funds being used for destructive purposes to abide by the law and at the same time express their Christian concern and testimony in the matter.

Francis Hole, a professor at the University of Wisconsin who has been a frequent contributor to the pages of The American Friend, writes, "We would be happy to have our tax money go to constructive, moral and reasonable programs which might have a chance of setting a sound pattern for the world on a new scale."

Since the universal cry among the world's refugees is "Give us work," the Relief Committee of Church World Service is setting up more and more small industries which will function on a paying, not a charity basis.

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THE AMERICAN FRIEND

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On The Cover

Two-thirds of the world's people are still homeless and hungry. "If they were placed two feet apart, the line would reach 25 times around the world." In this issue, with Hans Buchinger's article, begins a reappraisal of the world's refugee problem.

Editorials...

One Way Toward One Goal

Every step of progress comes by growth, in obedience to the underlying laws of growth. There is no other way forward. Every coercive reform, every attempted short-cut to a utopia gives evidence, through failure, of that unchangeable truth. Progress can not be imposed from above, by government or any other superior body. The will of one man or the decree of one government cannot bring it about.

This is true because life is like that—it must unfold from within. To impose some reform from without, no matter how worthy, may give the appearance of improvement, but it is not the real thing. Every basic change is within the recesses of human personalities and the changing patterns of group behavior and social habits.

This is not to say that government has no influence. Indeed there can be a choice even between dictatorial governments. Some can be worse than others. In such governments motives make a difference and aims and objectives of the governing power have diverse influences for the governed. But the fundamental flaw that in a nation, as under the earth's crust, becomes a "faultline" is the assumption that changes for good ends can be coerced. Conditions for change, for growth can be created in limited ways, but even the conditions must finally be accepted and sustained by the acceptance and support of persons. It is not so much the ends in view that make a government good or bad, but the methods which, of themselves, become ends.

In Our Present Scene

We can see the growth principle demonstrated both positively and negatively in recent history and in our daily news. We see dictatorial states awakening and becoming more flexible, more adaptable to the masses of people within them, giving more freedom to choose and to take the risks of choosing. Seeing this can ease some of our inner strains and anxieties in world affairs by thinking in terms of history as we read the daily news. To do so we must in our thinking, make days fit into years and years into centuries as we live with the tensions of our generation. In doing so we shall become more enlightened on the kinds of moves that are needed for the "to-days" that flow into the tomorrows.

We can see negatively the principles of growth in the cycle of violence that overthrows the government of a nation, entrenches itself in power, feels the necessity of defending its position and comes to an inglorious end as another administration enters the cycle.

Certainly we in America are near geographically but not near enough culturally and spiritually to Cuba to understand the grim events that have been occurring there for the past few years. While we now stand near in point of history to one segment of that whirling cycle of change, as it comes in daily reports to us, we recoil at the violence and reprisals. We have not seen, known and therefore have not understood sufficiently the preceding part of the cycle to feel the same abhorrence which we now experience. Nor do we know sufficiently well the real motivations of the new government to make a satisfactory judgment.

It is not enough to say that violence is always wrong, that the overthrow of a bad government by wrong means is wrong simply because it is violent. More than that is involved. We are not called upon to offer a peaceful solution at a given point to a situation that is cyclical and historical, but one thing can be said with certainty; that the sword invites the sword as a means of change; that an imposed reform tends to invite another in consequence; that violence employed in defense of evil invites violence in its overthrow.

Toward Breaking the Cycle

The cycle of violence can be broken certainly, but not by violence. It can be broken only by change in the personal, spiritual and cultural ways of life, by growth, by the unfolding of the deeper life within. We can hope that the new government in Cuba will move appreciably to a new concept which assumes that the welfare of a people includes the increase of the intelligent use of freedom. We cannot safely offer specific answers to such complex problems, but specifics will never be answered until there is a basic faith in the power of a man to become, to grow, to unfold and truly "own" a new way of life.

While we take examples outside the United States we should be equally concerned about the same principle within our own country, for it is not a law unless it is true everywhere on earth. There is danger that in agreeing with such a principle we may grasp it as a comfortable policy in a slow down of changes now being made in America. It is easy to face social change with the insistence, "We are not ready for it," leaving a doubt as to whether we want to get ready for it.

Even so, let those who think they are ready remember that whether in Cuba or the U.S.A., or anywhere else we must reckon with the principle of growth, of the unfolding of life. People are people the world around, and are very much alike in the way they respond to the unusual. The best one can do is to stand firmly by his convictions; but remember that the law of growth is indeed a law! That, too, must be a conviction. We must remember that the principles which we insist on

applying to growing children must also be applied to growing adults.

This has not been an easy lesson for pacifists, as well as others, to learn. We cannot circumvent the laws of personal and social change. We have to learn them and to work with them. Such an attitude precludes quick answers and the offering of a simple peaceful answer within the inherited cycle of political, racial and cultural patterns. We cannot bring peace simply by lopping off this or that within one nation, though we must make such moves as we can, and "inch" our way for-

ward. We should at the same time remember the importance of a **great** idea, and on the world level, though it seems yet to be too lofty, too much in the area of the stars. Men are guided by great ideas and hopes as they move step by step.

Whether drawn forward by great ideas or driven by necessitous circumstances we shall move only by growth as the inward life unfolds and the community of ideas and behavior evolves into what-has-to-be because it ought to be. That must be our basic conviction.

—Errol T. Elliott

NO ROOM IN THE STABLE

By Hans W. Buchinger

As we have moved from Christmas toward Easter our imagination turns in a special way to the Holy Land because it leads us from the beginning to the consummation of Christ's life, from Bethlehem to Galilee and Golgotha. Sometimes we may even ask ourselves: "What would it do to me if I could see the place where He was born, if I could walk the roads He trod? Would this bring me closer to Him?" Perhaps it would in a twilight hour when the shadows of houses and hills merge and the particulars of human existence are smoothed away by darkness and sleep.

However, what would the daytime show us? We would see a Palestine more heavilyarrisoned than at the time of Jesus; the river Jordan as the boundary between two hostile nations (the Arabs and Jews swearing to ruin each other); and Jerusalem herself, the "city set on a hill," the shrine of the Jewish, Christian and Moslem faiths, criss-crossed by barbed wire, sandbags and machinegun nests to keep apart the sons of a common father, the sons of Abraham and Sarah and the sons of Abraham by Hagar (Gen. 16 and 21). For over ten years now nearly a million Arab refugees in the Holy Land have been separated by a boundary that cuts them from their homes. Dr. Elfan Rees, adviser on refugee affairs to the World Council of Churches, sums up the situation: "The difference in the Bethlehem of today and the Bethlehem of the Nativity is that there is **no room in the stable.**"

What makes a refugee? It is the setting-up of new, exclusive sovereign states, based on religion, race or ideology. New states mean new and more boundaries, greater poverty (because of more trade barriers and more armies) and the exile of minorities and dissenters. Thus in 1948, the establishment of Israel meant exile or permanent discrimination to the Arabs who happened to live in the newly-created state. Inversely, it meant the same to approximately 450,000 Jewish residents in Egypt and other Arab countries, who under these circumstances had become the hostages of Arab resentment.

Governments Make Refugees

The passions unleashed by the coming of Indian independence in 1947 split the subcontinent into a Moslem and a Hindu state. It resulted further in the martyrdom of Gandhi and left 13 million homeless living in the railway stations of India and the ditches of Pakistan.

The conflict with the Communist world caused the partitioning of three small countries that had become a battle-field: Vietnam was divided into a Communist-controlled North Vietnam and a U.S.-sponsored South Vietnam with 800,000 refugees. Similarly Korea was bisected into a northern and a southern state, whose number of refugees (9 million) is so much higher because the Korean war was so much longer and more destructive than the subsequent war that cut Vietnam in half.

Germany has been cut into a Western-sponsored "Federal Republic" in the West and a Soviet-

manipulated "Democratic Republic" in the geographic center of its pre-war boundaries. Over 7 million refugees have left East and Central Germany in the last 14 years and are continuing to cross the iron curtain at about 700 a night or more (there was a total of 29,000 last November alone). Most of them cross over from East Berlin to West Berlin because it can be done by simply boarding a subway from one sector to another. (This is not the least reason why the Russians desire the removal of Western influence from the city).

Dr. Elfan Rees estimated in a recent address (Dec. 9, 1958) "that no less than forty million people have lost their homes in the last ten years". And he said further "the original and ultimate responsibility for the creation of the refugee problem lies with governments and their actions in the international community. It was governments who decreed the partition of Korea, Vietnam, India and Germany and thereby created the largest segments of the world's refugee problems. It was governments at Potsdam who decreed the expulsions from Eastern Europe."

Intolerance Rules

The refugee, then, is the product of a political situation. While humanly and technologically-speaking we live in "one world," we live politically and governmentally in a divided world. How does this fragmentation take place?

Factors of race, religion, language and ideology tend to produce mutually-exclusive loyal-

ties. Neither party to the strife wishes to "lose face" by negotiation or to endanger its principles by consenting to live peacefully with the other. So the defeated or minority group becomes the group that is "in the wrong." It is either driven into exile, or into setting up a sovereign state, or into accepting an inferior status within the same boundaries. Thus intolerance becomes the order of the day and passions harden into political facts.

Groups that refuse to fit into the majority pattern, non-conforming individuals or families, or merely people that are "different" may feel the increasing pressure to "adjust or get out." These may become the refugees of tomorrow. The refugee is thus the result of intolerance and man's inhumanity to man, and, like Christ's poor, he will be with us as long as passions and fears set men against men, nation against nation, and race against race.

American Help Inadequate

America is by her history predestined to sympathize with the underdog because she herself was settled by millions of homeless and "unwanted" who refused to be second-class citizens in their homeland, who came initially in search of religious freedom and were later joined by millions in search of political liberty and economic opportunity.

What has America done to welcome the refugee? In the last 14 years the total number of

immigrants—refugees and others—has been around seven million. The churches have settled over 101,000. This job was seriously aggravated by the inflexibility of our basic immigration laws and the temporary nature of the legislation arising from the needs of the postwar period. An example follows: By September 11, 1957, Church World Service had filed 31,647 assurances covering 63,622 persons, of whom only 30,377 had actually arrived, less than 48%. It was often a race against time. When the emergency legislation expired nearly 59,000 applicants were left behind and 18,765 visas, which had cost patience, skill and money to procure, were left unused.

When the revolution broke out in Hungary an almost instantaneous response welcomed the fugitives from the Red terror. Between November 1956 and February 1957 nearly 188,000 Hungarians had left their native land. The United States received over 28,000 and had 26,000 of them already relocated by the end of this period. Thousands more have been admitted since into full resident status under the President's discretionary power.

When There Is A Choice

What makes a rational being in 1959 choose exile and dire insecurity, in short, the life of a refugee? Here is one example from the Soviet Zone republic in Central Germany, about which I know most. A young man has finished High School with ex-

cellent marks. His goal is medicine, for which his record seems to predestine him. However, he is denied admission even to pre-medical schooling because of a defect that disqualifies him from a university education: his father is a pastor, i.e. he does not belong to the worker and peasant class on whose dictatorship alone the Marxist state is founded. Not to belong to "the working class" excludes a man from advanced education; for why should the Communist state prepare the children of disbelievers for positions of Communist leadership?

What is our young man to do? He could become a factory worker or be apprenticed to a trade if he has manual skill, and his intelligence might carry him far. However, his very distinctions might keep him all the more in the eye of his superiors and the secret police, who see in him an enemy of the working class and a potential trouble maker. So he is thwarted and hemmed in on all sides. Only loyalty to his family and fear of reprisals against them keep him from fleeing, for he knows once he has crossed the border into the West he may never see them again.

However, the conflict between the pursuit of a life goal and family loyalty must not continue. His parents liberate the boy for whatever decision he makes. At 18, or less, he is on his own. Some have chosen to swim the Elbe River by night or to cross the forests of the "green border"; but as the temporary border be-

(Continued on page 71)



Is it enough—to alleviate their suffering? Above, two little Korean victims. At right, an elderly Arab refugee woman, probably a Beduoin.



Church World Service

Eye For Eye, Tooth For Tooth In Cuba?

by Hiram H. Hilty

I have returned from Cuba bursting with pride in Cuban Friends. On the recent trip of investigation of relief needs for the American Friends Service Committee, I arrived at the time that the press reaction in this country to the summary trials and executions was at its peak. On the plane down I gleaned several articles and cartoons to show to Cubans to indicate the deep shock and concern of the American public. But as it turned out, no one in Cuba needed to be told about it. It seemed that every last Cuban from Fidel Castro on down was deeply aware of the American concern - and just as deeply concerned to refute that American judgment.

Indeed, it had become a measure of Cuban patriotism to support the Revolutionary Government in the trials and executions and to convert every available American to the righteousness of their cause. Not many Americans were available. When I arrived unannounced at the home of the Baptist pastor in Santa Clara, I found I had walked into an organization meeting of the Protestant pastors of the city. They were all there in one room. I did not find them praying for their enemies. I do not say this lightly and in judgment of these good men, for the grievous suffering to which the people had been subjected by the repressive forces of the deposed regime surpasses the imagination. There are no words to describe it, although the Men of God in the Baptist parsonage tried hard to find them. Their immediate reaction was that I had arrived providentially and could return to tell their story to the American public. I had known two of the men slightly some years ago, and they were under the impression that I had great influences in the American press - a thing which surprised me very much! Earnestly and pleadingly they pressed on me not only the justice but the necessity of the "purification" of the nation being undertaken by the rebel regime.

Without Fearing Reprisals

Again in Holguin I walked into a meeting of community lead-

ers, principally Protestant ministers. The meeting was already in session, and when I was introduced by Juan Sierra, Clerk of Cuba Yearly Meeting, the chairman immediately celebrated my arrival by declaring that it was providential and that I could carry back the "truth" to the American press, in which I had "great influence!" It is an amazing thing when a mere citizen is suddenly granted such powerful influence! Later that night I willingly accepted an invitation to attend one of the military trials then in progress and stood in the aisles among a crowd of 3,000 souls until 1:00 a.m. Before breakfast the next morning, I wrote out in longhand some of my impressions of the first two days and mailed them to United Press International in Miami—since I had "such great influence in the American press." In the days that followed, I was so busy that I completely forgot about it. Imagine my surprise when I got home a week later to find that UPI had indeed used my scrawled note and, as the local representative put it, it had gone all over the United States, Puerto Rico, Canada and Europe! Was it an answer to the prayers of my friends?

But to return to the subject of the executions: everywhere, and even to my earnest and devoted friends of the ministerial groups, I had explained my own disapproval of executions per se, and of summary military trials in particular. No one agreed with me. No one, that is, except the leaders of Friends in Oriente and Havana. I learned that many of them were deeply disturbed, and they assured me that many other thoughtful men were too. One Friend compared it to the French Revolution and pointedly raised the question of "who was going to pay" for the lives of neutral citizens who were shot by the rebels for running the blockade of Holguin with food trucks. This is not a popular line of thinking in Cuba, though it is to the credit of the new regime that citizens may express themselves freely without fear of reprisal.

Where Is Friends Concern?

When the Permanent Board of the Yearly Meeting met in special session in Holguin to make plans for war relief, one of the things discussed was the matter of aid to the families of those who are now under arrest, or being arrested, for war crimes. There was real concern for this group of people, certainly innocent themselves, regardless of the guilt of their husbands or fathers. Robert Lyons, the A.F.S.C. staff member with me, was charged with the mission of bearing a concern from Cuban Friends, together with that of American Friends, to the proper government authorities in Havana. He did this in the company of Nancy Torres, minister of the Havana Meeting, and Francisco Carbon, another Cuban Friend living in Havana. The message which they presented to the Prime Minister is one of the finest statements of our testimony against the taking of human life that I have seen.

For the many who were interested in the Peace Team sent to Havana by the Five Years Meeting last September, I may say that it has had a significance beyond that which appeared at the moment. It did not avert the military showdown which we then saw approaching, but it did witness to the deep concern of Mexican and American Friends at that time. The question Cubans ask today is: Where was American sympathy when we were being tortured and assassinated by the tyrant? American and world opinion was strangely silent then. To this we were able to answer that Friends, at least, had sent the Peace Mission to Havana, as well as making earnest visits in behalf of human rights for Cubans to the American State Department, the Organization of American States and the United Nations. These facts were already known to Cuban Friends, and it was a moving experience to sense their gratitude for these efforts, ineffective though they were. Furthermore, it has given Friends the moral right to speak up in this difficult moment.

I repeat that I find myself bursting with pride in Cuban Friends, but it would hardly be faithful to our tradition if we failed to note "that of God" in others as well. For more than an hour one night I stood on a sidewalk in Holguin and talked with an old acquaintance, Antonio Diaz Fernandez, mayor of Holguin for a term when we lived there. He was unable to accept the coup d'etat of 1952. One morning he found his best friend afloat, his lifeless body riddled with bullets. In keeping with the methods of terror then being employed, General Cowley of the Holguin command warned Diaz Fernandez that he would come to the same end if he failed to see the light. Eventually he was able to escape to Haiti under cover of darkness, and from there to Miami where he spent two years in exile. He had come back to Holguin only 24 hours before I saw him. A lawyer by profession, he was avoiding the trials. Deeply wounded by the torture and killing of friends whom he named by name, he concluded by saying that as for those who committed these terrible deeds: "My only wish is that they repent like Saul of Tarsus."

The Standas Extend Their Thanks

Dear Friends:

I would like to say, first of all, how very pleased my wife and I were to be able to visit American Friends. We would like to express our sincere appreciation of the invitation extended to us to come and visit various places, to see work of the Friends meetings in the United States. This experience contributed largely to the success of our travels, despite the severe winter! Nevertheless, the response to our efforts was greatest when we had the coldest day, as far as attendance was concerned. Experience such as this will be long remembered.

I am reminded of the famous words of St. Paul, in which he concludes by saying:

"And now abideth faith, hope, love, these three; but the greatest of these is charity."

Much as we would have liked to write every Friend in every

meeting in the United States, we shall have to take this way of thanking Friends for what they did for us.

Rhoda arrived in Kenya safely and is now getting settled down with the children once more. Janet and Edith, she writes, are still making a fuss as they have not as yet recognized her as their mother. They seem to think that they have been thrown away to a strange mother in a strange home. They cry all the time. What an experience! Rhoda also says that she found much to be done at home.

Rhoda joins me in sending our warmest regards.

—Jotham L. Standa
Woodbrooke College
Birmingham, England

COMING EVENTS

March 12-14 — Young Friends Washington Seminar, Youth Dep't.

Mar. 13-15—Southeastern Friends Conference, St. Petersburg, Florida.

March 16-20—All Five Years Meeting Boards convene.

March 20-21 — Executive Council, Five Years Meeting, Richmond, Ind.

March 23-26 — Cuba Yearly Meeting, Holguin, Oriente, Cuba.

March 31-April 2—Jamaica Yearly Meeting, Seaside, Hector's River, Jamaica, W.I.

April 11 — United Nation's Conference, Wilmington, Ohio.

April 20-23 — Church Peace Mission Conference, Evanston, Illinois.

April 23-25—Young Friends Washington Seminar, Youth Dep't.

"NO ROOM"

(Continued from page 69)

comes more permanent and "efficient" the only relatively "safe" way is the passage thru Berlin, the actual capital of Soviet Germany and the prospective capital of a re-united Germany.

Here he takes the subway from the east sector to the west sector. He carries no parcel, not even a paper bag (anything looking like "baggage" might arouse the suspicion of patrolling "People's Police"). And since the city is officially under four-power rule it is the only place in the world where the iron curtain can be crossed without formalities at the sector border. When he sees multi-colored advertising instead of banners with "morale-building" slogans he gets out and requests asylum at a refugee reception center. He becomes one

of several thousand homeless that sleep in bunks in a camp and eat out of mess kits. He is interrogated, "processed" and tagged. Will he be accepted as a bona-fide refugee and flown out into Western Germany across the 110-mile Soviet-German corridor? Not until then is he really safe.

Should he find asylum in the West, how will he keep body and soul together, let alone, realize his ambition to study medicine? In the East he could not study for political reasons. Will not financial reasons frustrate him in the West? What friends will he make? What kind of homes will welcome him? If he does not find the hoped-for start will he still believe in the rightness of his decision?

What Will Provoke Action?

There is evidence to show that the needs of the refugee are beginning to find official recognition: 1) The Nobel Peace Prize was awarded to Father Pire of Belgium for his work among refugees, a notable recognition that helping refugees to a new start is an essential contribution to peace. 2) The United Nations re-appointed the High Commissioner for Refugees for five more years—a belated admission that this problem requires sustained attention and consistent effort. 3) Most encouraging of all, the United Nations declared 1959 a World Refugee Year and gave hopes that both governments and "we, the people," will remember again the forgotten ones.

While the refugee by himself is an indictment of human callousness and indifference, he also represents an aspect of the sufferings of Christ, who was carried into exile in Egypt before he knew Jerusalem. Unless we share the benefits of our settled lives with his outcast state, we are no more justified to call ourselves followers of Christ than was "a certain scribe" to whom Jesus said: "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head." (Matt. 8:20).

Hans W. Buchinger, a former member of German Yearly Meeting, came to the U.S. in 1939 upon the invitation of the American Friends Fellowship Council, was visiting lecturer at Whittier College, 1940-42; staff associate at Pendle Hill, 1942-43; taught at Scattergood School, 1944-47; and has been a member of the Earlham faculty since. His wife Ingrid and two daughters joined him in 1947.

Literature in Review

"Lucretia Mott." The story of one of America's Greatest Women. By Otelia Cromwell. Cambridge, Mass. Harvard University Press. 1958, \$5.75.

The virtue of this biography is in its absorbing account of a warm and colorful woman. Lucretia Mott showed quiet courage, by voice and deed, but she was not a fiery agitator, as many have thought. One of Nantucket's many gifts to the mainland, comfortably protected with substantial means and status, she received a woman's maximum education for the early 19th century at Nine Partners' School, married the principal and became a Hicksite Friend.

The book's treatment of her next thirty years as a social reformer is weaker. Dealt with separately are her religious views (Unitarian and Social Gospel ultimately), her antislavery activities, her leadership for women's rights and her domestic life. But Lucretia Mott juggled all these concerns at once and developed under consecutive pressures.

Her concerns were normal to Quakers, but they led her to associate with those who would achieve them by the violence of the vote or direct action. To many Arch and Race Street Friends she was guilty by association, but she always supported persuasion over force. Soundly based on sources, but with the minimum of scholarship apparatus, this brief and sympathetic biography will keep green the memory of a grand lady.

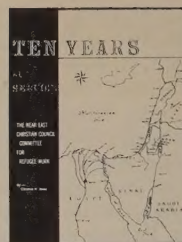
—Thomas Bassett
Burlington, Vermont

"A Month With The Master" by Archie Matson; Harper Bros.; \$3.75.

This book is particularly appropriate for pre-Easter reading. It is comparable to the spiritual exercises of Ignatius and if fully implemented, the reader may become projected by creative imagination into close association with the Master and other personalities of Bible times. The brief daily readings and the actions based on them call for searching and discipline but bring rewarding experiences.

The author is a Methodist minister who served churches in California for over twenty-five years.

—Marian T. Osborne



"Ten Years of Service," by Christina H. Jones, Church World Service, N. Y., N. Y. .70c.

Telling the story of ten years of service to Arab refugees in the Near East this report from the Near East Christian Council Committee for Refugee Work, written by our beloved Christina Jones, deals not only with the tangibles of relief but more deeply with the motivation of this program: Christian love and compassion, a deep concern for the individual and his spiritual need for sympathy and understanding.

Names and credits to individuals are not included: They have done all in the name of the Master.

Comprehensively presented, it is graphically illustrated with pictures and a knowledge that only one at the heart of the program could have.

THE WINTER NIGHT

You step from the warmth of a friendly door,
Into the winter night.

The air is crisp and just right for the walk home.
Overhead the moon hangs beautifully suspended, the
stars twinkle,
And suddenly you are alone with the sky and the night.

The moistness of the air touches your nostrils
And hints at forthcoming snow,
While the breeze rustles about,
Gaily offering to be your companion upon the way.

The bare branches bow as you brush by,
And the evergreens turn and nod.
There is a tranquility of the night
That suggests everlasting peace.

Deeply does the darkness draw you into it;
You are lost in the still beauty of a winter night.
The breeze passes; the darkness gives way to the light
As you find yourself again within the cozy warmth of
home.

But you will not soon forget this walk in the night,
The winter night.

—Penny Cameron

FEBRUARY

Tentative, tan grasses whisper;
Tentative, these hints of green!
Welling bird songs will-o-wisping
Prophecy more than they mean.
All the trees are black, unbearing.
Earth lies sodden, chilled and numb.
But a hidden heart is beating . . .
Spring is coming . . . Spring will come . . .

—Fleta Pierce Newlin

HOMeward DRIFT

The little waves run up and kiss the shore,
Then slip away—
But not to stay.
They run in panting, eagerly once more.

So my soul finds in Thee its rest . . .
Yet if it drift,
It runs back swift
To its true home within its Lover's breast.

—Belle Chapman Morrill

Penny Cameron is the daughter of Helen Harper Cameron, formerly of Richmond, Indiana, and now of Washington, D. C. This poem was written when Constance (Penny) was 15.

Fleta Pierce Newlin, a Friend, is a resident of Kokomo, Indiana.

Belle Chapman Morrill, of Rochester, New York, has had several booklets of religious poetry published.

Quaker Campus Life

News from Our Friends Schools and Colleges

Whittier College in Copenhagen, is the name of California's Whittier College program to be established next fall in Denmark. Cooperating with the University of Copenhagen, upper division students of superior ability will be eligible for one semester's work abroad, beginning in September. Classes will be taught in English by instructors from both Whittier and the Danish University.

Three weeks of field work in several European countries will be combined with the formal class work. A professor and his wife will accompany the students as directors, and full opportunity will be given for students to share the Danish social, cultural and recreational life in the university center.

* * *

The Debt Liquidation campaign of George Fox College, Newberg, Ore., aimed at eliminating the \$144,793.49 debt by 1960, went "over the top" by February 2nd, according to Milo C. Ross, president. While most of the funds have come from members of Oregon Yearly Meeting, board members, alumni, faculty, townspeople, corporations and foundations, all have helped, the city of Newberg being responsible for more than \$25,000. Though many donors pledged payments over a four-year period, more than one-third of the money requested has already been paid to George Fox College.

* * *

Representing William Penn College in the 1958-59 edition of "Who's Who Among Students in American Universities and Colleges" are five seniors: Leroy Steffan, major in physical education; Mary Steddom, major in elementary education; Ruth Ferguson, major in home economics and secondary education; Clara Lee Locker, major in English; and Robert Martin, major in religion.

* * *

Moses Brown School, Providence R.I. will be the scene in April of the second annual meeting of the Model United Nations. Eighty-two secondary schools will be guests at Moses Brown.

These students, representing different countries which individual schools have been assigned, will debate at length, draw timely resolutions, and vote on the Security Council. Twenty-seven student committees are busy working under divisional heads from both Moses Brown and Lincoln School.

Eight nations, including some from the Eastern Bloc, have indicated their willingness to send a speaker or representative to help student delegations.

* * *

Elizabeth Gray Vining, author of "Windows for the Crown Prince," and "Rufus Jones, Friend of Life," will be Commencement speaker at Lincoln School, Providence R.I. on June 4th.

In addition to three semifinalists in the Merit Scholarship Tests of 1958-59, Lincoln School is happy to announce four close runners-up: Anne Morgan Cool, Nancy Carol Eddy, Joanne Darman Medoff, and Sally Louise Veit.

* * *

"Problems of Modern Africa" will be the topic of the 28th Earlham College Institute of Foreign Affairs, to be held April 29 to May 1. This year's institute will discuss "Africa," called

by Arthur Funston, Director of the Institute, "a 'dark' continent because of the darkness of our own ignorance about it; ignorance which we can ill afford."

* * *

Guilford College, Guilford, N. C., is having outstanding Friday evening programs throughout the current school year. On the 6th of February Dr. John Baillie, renowned theologian of Edinburgh, Scotland, gave a public lecture. The following Friday a concert was given by the Duke University Instrumental Ensemble, while on February 20th, Professor David Morrah spoke on "The Notebooks of Leonardo Da Vinci," and a week later Dr. Carrol Feagins, Associate Professor of Philosophy at Guilford, lectured on "Mahatma Gandhi."

* * *

Friends University, Wichita, Kansas, on January 18, dedicated two spacious buildings to the future of Quaker education. They are a new Men's Residence Hall and a new Women's Residence Hall. Speaking to the group gathered for the dedication was Dr. D. W. Bittinger, president of McPherson College, McPherson, Kansas. Lela E. Gordon, Minister of Visitation at University Friends Church, Wichita, offered the dedicatory prayer, and preceding the address Fred Mayer directed the Singing Quakers in several vocal numbers.



Whittier College in Copenhagen is officially born as President of Whittier's Board of Trustees, Thomas W. Bewley, center, signs agreement. On left is Ole Scherfig, secretary-general of the Danish International Student Committee, with Dean Harold F. Spencer and President Paul S. Smith (seated).

Friendly Life - - - Far and Near

DR. J. ARTHUR FUNSTON, Earlham College professor of history and political science, is the year's recipient of the Ira Doan Distinguished Teacher Travel Award, as recently announced by Landrum Bolling, Earlham president. The \$3,000 award, given for the second year, was established in honor of Dr. Ira Doan, by the Leland Doan and Wilson Doan families. First recipient of the award last year was Dr. Murvel Garner, professor of biology. Purpose of the award is to "bring additional pleasure" into the lives of Earlham faculty members, and it is to be used for travel outside the state of Indiana. Arthur Funston, a member of West Richmond Meeting, holds degrees from DePauw University and Harvard University, with a Ph.D. from Indiana University. He has been a Carnegie Fellow in International Law at the London School of Economics and Political Science and at the Sorbonne and Bibliothèque Nationale in France.

* * *

FRIENDS OF THE ARGENTA Friends Meeting in British Columbia are looking forward to establishing a Friends secondary school next fall. This school will offer the normal secondary school subjects, daily worship, work with the Delta Cooperative, to which several Friends families belong, and activities on the farms and mountains surrounding the Argenta community. Composing the student body will be ten to fifteen boys and girls, with a later maximum of forty possible. Calvin Rainbolt, now teaching at Scattergood School in Iowa, and John Stevenson, present bookkeeper and clerk of Delta Cooperative and a former teacher, will head the teaching staff.

* * *

WESTGATE FRIENDS MEETING will be the new name of Highland Avenue Friends, Columbus, Ohio, as they re-locate in their new meetinghouse at 3750 W. Sullivan Avenue this month. The first worship services in the new location will be on March 15. All Friends are invited to join with them.

* * *

THE PROGRAM for Released Prisoners being conducted at Crenshaw House, in Los Angeles, Calif., is progressing at a "sensible pace,"

according to a recent report. A "fictionized" story of Crenshaw House will be seen on television's "Loretta Young" show on March 29. Director of this program, under the American Friends Service Committee's Southwest Regional Office, is Thomas W. Nelson.

* * *

A UNITED NATION'S CONFERENCE is scheduled on the Wilmington College campus, Wilmington, Ohio, April 11, sponsored by the Midwest Office of the Friends World Committee. Registration, beginning at 9:30 a.m. e.s.t., precedes an address at 10:00 by Elmore Jackson, head of the Friends Program at the United Nations.

Later in the day there will be consideration of "The United Nations and World Economic Development" and "The Role of the Uncommitted Nation in the U.N." and "United States Foreign Policy in the U.N."

Registration fees of \$1.00 may be sent to:

Friends World Committee, Wilmington College, Wilmington, Ohio.

Lunch will be 50c; dinner \$1.00. Friends may be accommodated overnight.

* * *

AN ELSIE MARSHALL Scholarship in the Department of Home Arts and Family Life has been established at Earlham College "in recognition of Elsie Marshall's long and devoted service to Earlham as an inspiring teacher, and especially in appreciation of her pioneering efforts in home arts." Recently established as an interdepartmental program for both men and women, the Home Arts and Family Life program emphasizes, within a liberal framework, home and family life responsibilities.

Elsie Marshall, Earlham professor of home economics emeritus, is a native of Economy, Ind., and a 1906 Earlham graduate. She joined the Earlham faculty in 1904, was made director of home economics in 1914, and from 1928-1947 was dietitian. She is an active member of First Friends Meeting, Richmond, Indiana.

* * *

A NEW PROGRAM of continuing liberal education is being offered adults of the Greensboro, N.C. area by Guilford College, beginning

March 9th. This will consist of lectures by outstanding educators and study-discussion groups led by highly trained persons. A building in Greensboro was dedicated on March 3, as the new home of the Greensboro Division of Guilford College.

Lecturers include: Dr. Russell L. Dicks, Miss Louise B. Alexander, Dr. Franklin H. McNutt, and Dr. Eugene E. Pfaff.

* * *

WHEN THE BOARDS and committees of the Five Years Meeting hold their annual sessions in Richmond, Ind., March 12-21, all Friends are invited to attend regular sessions. A detailed program appears in the March **Quaker Action**.

Program planning will get under way for the 1960 Five Years Meeting; Alexander C. Purdy will speak at a joint session of all boards on Tuesday, March 17, at First Friends Meetinghouse. Executive and committee sessions for all departments—Stewardship and Finance, Christian Education, Mission Board, Peace and Social Concerns Board, Publication Board, Board on Education, Board on Evangelism and Church Extension, and the new Board on Training for Church Vocations will meet at Quaker Hill, except for several sessions being held at First Friends.

* * *

ELIZABETH GRAY VINING, Quaker author and former tutor to the crown prince of Japan, received an honorary degree of Doctor of Humane Letters from Western College for Women at Oxford, Ohio, on February 21st. The occasion was the senior day convocation at the college. Elizabeth Vining, author of many books including "Windows for the Crown Prince," and her most recent, the biography of Rufus Jones, "Friend of Life," met informally with Friends in Richmond, Indiana, the following day at Earlham College.

* * *

HERBERT HADLEY, Friends World Committee secretary who is traveling in Asia visiting Friends and Friends projects, has written from the Dacca Center in East Pakistan. "The program of the Friends Center here is much more a social welfare and community development project than an international affairs post. A nursery school in conjunction with the Center is the first

such school in Pakistan—it is actually under the care of a local association . . . which will make it easier for Friends to pass the responsibility on to local people."

* * *
A FRIENDS' INTERNATIONAL Conference on Spiritual Healing will be held at the Freundschaftsheim (F.O.R.) Buckeburg, near Hanover, Germany, from April 9-13. The theme is "Prayer and the Ministry of Healing." Cost for the five days is \$10. Plans include four speakers, intercession, worship and discussion. The Friends Spiritual Healing Fellowship (Britain) and German Friends who have found personal contacts of real value, are cooperating in the arrangements.

Will Friends and others who are interested please apply to Charles Hartwell, 18 Fairlawn Crescent, East Grinstead, Sussex, England, and say if vegetarian.

* * *
THE CENTRAL COMMITTEE of the Five Years Meeting has given its approval to tentative plans for the 1959 Summer Service project of the Youth Department. Pending arrangements with Cuban Friends, plans are for a Youth Work Camp to be held in Oriente Province of Cuba, probably from early July through mid-August. When Hiram Hilty of Guilford College and Robert Lyon, head of the New England office of the American Friends Service Committee, returned from several days in Cuba, they recommended Friends having two work camps - one to be sponsored by the A.F.S.C. and one by the Five Years Meeting.

* * *
A \$25,500 COMMUNITY SERVICE program in Hong Kong, China, is being launched by the American Friends Service Committee, at the center of one of the world's gravest refugee problems. Some 800,000 Chinese refugees comprise almost one-fourth of the British Crown Colony's population. More than 80% of these families earn less than \$35 monthly. As many as 6,000 live in a one-acre tenement building seven stories high. Unemployment, inadequate schools, disease and hunger are being faced by both government and voluntary agencies of Hong Kong.

The A.F.S.C. work will include a day nursery for children of working mothers and a vocational training school for teen-age boys and girls. Louis W. Schneider, Foreign Service Secretary, who brought the recommendation, recently visited Hong Kong, where he consulted local government and agency officials.

THREE FRIENDS ADDRESSED the Prime Minister of Cuba on Jan. 28th, presenting a great concern. They were Nancy Torres, minister of the Havana Meeting, and Francisco Carbon, its clerk, along with Robert A. Lyon who, with Hiram Hilty, visited Cuba late in January. These Friends, representing the Religious Society of Friends in Cuba, the Cuban Friends Service Committee and the American Friends Service Committee, after speaking with the Prime Minister, delivered a letter saying, in part:

"Because of our faith in the sanctity of all human life, we feel compelled to set before you our concern for the lives of the men accused of crimes and now being tried before the revolutionary tribunals. We are likewise concerned for the welfare of their families, who must suffer from the arrest and possible execution or imprisonment of the loved ones. We feel free to make known our deep desire for an end to the executions of these men for a number of reasons.

"First, we know from experience that life belongs only to God and that no man or government has the right to take what is God's alone. Second, for 300 years Quakers have labored in their own countries for the human treatment of prisoners and abolishment of the death penalty. Third, in September, 1958, four Quakers attempted unsuccessfully to deliver an open letter to Fulgencia Batista in person and to Fidel Castro urging all Cubans of good will to solve the problems bringing suffering to Cuba.

"Finally, we know that the people of Cuba, having set a great example to the whole world of their love for freedom and justice, now have an opportunity to demonstrate their capacity for love, mercy and forgiveness. The cessation of further executions and the tempering of justice with love and mercy would have a moral impact on the world surpassing even the past accomplishments of the Cuban people."

* * *
BALTIMORE YEARLY MEETINGS, Homewood and Stony Run, will be held August 7th to 12th at Western Maryland College, Westminster, Md. Friends please note this change of meeting dates.

* * *
TWO FRIENDS ONLY testified during brief hearings before the House Armed Services Committee before the 381-20 vote was taken in the House, by which the draft was extended another four years. In

Samuel Levering's testimony he said the draft "fosters the delusion that there is an effective military defense . . . when actually there is not." Real security must be built on universal disarmament, a greatly-strengthened United Nations, and the achievement of political settlements. Samuel Levering, as representative of the Friends Committee on National Legislation, and Byron Haworth, speaking on behalf of the Board on Peace and Social Concerns of the Five Years Meeting, both stressed that the fundamental ground of Quaker opposition to conscription is religious and ethical . . . The American Friends Service Committee was given no opportunity for oral testimony, on the ground that two other Friends agencies had already asked to be heard . . . These brief hearings afforded almost no opportunity to explore in any detail the very complex issues surrounding extension of the draft . . . The bill now goes to the Senate for hearings before the Senate Armed Services Committee, to be followed by action on the floor of the Senate.

* * *
ELLEN ROCKWELL, a member of the Friends group at Monteverde Puntarenas, Costa Rica, has recently joined a year-round community service project of the American Friends Service Committee in Mexico. The project is located at Nativitas in the state of Tlaxcala. Ellen Rockwell will help with a school lunch program already in progress. Other projects of the Nativitas unit include village sanitation work and a reforestation program to encourage local people to plant fruit trees.

Friendly Fellowship

High Point, N. C. — Friends of this meeting and Greensboro Meeting gathered on Feb. 22nd to meet with Mary Esther McWhirter of the American Friends Service Committee, to consider religious training materials for children's teachers. She has recently published a book "Finding God Through Work and Worship."

* * *
West Milton, Ohio — Anna Langston, teacher in the Friends Girls School, Ramallah, Jordan, brought the Sunday evening message at West Milton Meeting early in February. Young people of this meeting recently boosted their contributions for the Church Building Fund by earnings from the sale of tickets for a skating party. The Quaker Teens have set a goal of \$200 which these young Friends hope to contribute.

Worcester, Mass. — On Monday, March 2nd, Friends of the Worcester Meeting were privileged to hear Graham Leonard, authority on the Middle East, who is a member of the Hartford Meeting and also of Ramallah, Jordan, Meeting. He taught in the Boys' School and later served in Ramallah as pastor and director of literacy under the American Friends Board of Missions. His wife is the former Lily Abu-Nasser of Nazareth. Graham Leonard is now working on his Ph.D. at Harvard University. The Peace, Social Concerns and Outreach committee arranged the meeting.

* * *

Montreal, Canada — Friends of the Montreal Meeting enjoyed in late February, a "Pakistani Evening". Following supper, an illustrated talk was given by Therese Roussel, who worked for three months at the Friends Centre in Dacca, Pakistan. Speaking in both English and French, she told of her work there and of her travels through Europe and other parts of Asia.

* * *

Alamitos, Calif. — Dr. Arthur O. Roberts of Newberg, Oregon, and Milton Hadley, secretary of the Board on Peace and Social Concerns of the Five Years Meeting, were two Friends speakers invited to the Mid-Year Conference of the Friends Churches of California, held at Alamitos Friends Church, Feb. 5-8th. Milton Hadley visited widely among California Friends, several of the meetings being those at Spring Valley, San Diego, Ramona, Montebello, Whittier, Pasadena, Lindsay, Fresno, Denair, Berkeley, and Citrus Heights.

* * *

Oskaloosa, Iowa — College Ave. Friends Meeting is experiencing spiritual growth and greater unity through an expanded program. Dr. Griffith, head of Wm. Penn College's Music Dep't., is now director of music for the church, and Penn students are participating in the church choir . . . Five Sunday evenings have been devoted to the Family Life series of filmstrips . . . An encouraging number of young families have joined recently. Through the Monthly Meeting Book Plan, two dozen books have been given new active members, including Rufus Jones' "Story of George Fox," Mary Best's "Rebel Saints," Elizabeth Howard's "Book of Brave Quakers," and Herman Sweet's "Opening the Door to God."

Christian Education workers have two opportunities for self-improvement this year: one, enrollment at

Penn College in the Christian Education course taught by Duane Moon, minister of the meeting; and the other, by enrollment in the Oskaloosa Council of Churches' Leadership Training School. Since fall, the Sunday School has a superintendent just for its Children's Division, and the Penn Graded material is in use.

* * *

Hartford, Conn. — A regular study meeting of the Teen-Age Group of Hartford Meeting is held each Sunday from 12 to 12:45, directed by Garnette Johnson. They are using as a text Harry E. Fosdick's "Guide to Understanding the Bible."

* * *

Wichita, Kansas — The School of Missions, held each February by University Friends Church, recently heard Helen Ridgway speak on "The Business Women's View of Missions." On furlough from the American Friends Board of Missions' work in Kenya Colony, East Africa, where she has served two terms as bookkeeper, she previously worked on the Kansas Yearly Meeting field in Urundi . . . Everett Cattell, superintendent of Ohio Yearly Meeting, spoke on Sunday during the School of Missions . . . The film, "A Man Called Peter," was shown as part of the New Year's Eve program. This portrayal of the life of Peter Marshall was a splendid preparation for the unprogrammed time of meditation and prayer at the midnight hour . . . Robert Cope, minister, conducted special meetings at the Pleasant Grove Friends Church in Hutsonville, Ill., Jan. 15-26 . . . Alfred Smith is University Friends Church's representative on the Friends Committee on National Legislation. Following their annual sessions in Washington, Alfred Smith brought a comprehensive report back to the meeting.

* * *

Marion, Ind. — The recent meetings at South Marion Friends were truly times of spiritual revival for all who attended. Evangelist was Gene Clark of Fairmount, Ind., and his presentation of the gospel reached both young and old alike. Friends were impressed with his humble spirit and devout prayers. John Harris of the South Marion Meeting was in charge of the music.

* * *

Winston-Salem, N.C. — "God's Word in Man's Language," a motion picture in sound and color, produced by the American Bible Society, was presented to Friends of the Winston-

Salem, N.C. Meeting on Feb. 22nd. In this film, Dr. Eugene Nida, Secretary of Translations, gives a lively interpretation of the various Bible translations throughout the world.

* * *

Richmond, Ind. — "Creative Arts in Christian Education" is the theme of three teacher training sessions being held by First Friends, Clear Creek, and West Richmond Meetings on consecutive Tuesday evenings, which began February 24th. These include sessions on painting, drawing, and sculpturing, music, and creative writing and drama.

* * *

Chicago, Ill. — Ministry and Counsel proposed and the Meeting approved the observation of "Aged Ministers Sunday," on Feb. 22nd. On that day a special offering was taken for the benefit of Western Yearly Meeting's Aged Ministers Fund.

* * *

Ann Arbor, Mich. — Young Friends of the Ann Arbor Meeting have invited Friends to a series of meetings on pacifism. Being held three Sundays in February, they have included a lecture from Harold Gray, author of **Character Bad** on "The Theology of a Pacifist"; a debate between Prof. Slosson and Kenneth Boulding on "Pacifism vs. Military Defense"; and a panel discussion on the "Three C.O. Positions." Argyll Hauser, Torre Bissell, and Bill Oliver presented the positions of the non-combatant, non-registrant, and alternative service person, in the order of their names given.

* * *

Providence, R.I. — The annual Missionary Conference of New England Yearly Meeting, held at Friends Center, Cambridge, Massachusetts, on Feb. 23rd, heard talks by both Ivan Clark and his wife Mary Kathryn Clark, until recently workers among the Osage Indians at the Friends Indian Center at Hominy, Oklahoma. Ivan Clark's topic was "Friends Among Indian Americans." The Providence Meeting was united in giving William Taber a minute to visit Friends meetings in New England during the spring months.

* * *

Muncie, Ind. — Young Friends College Fellowship groups from Ball State University, Earlham College and Purdue University will be sharing in a time of fellowship and having supper together at the Muncie, Indiana, Meeting on March 15th. Alexander Purdy, professor of religion at Hartford Seminary, bringing the Friends Memorial Lecture

that day, speaks at the morning worship and in the evening. The Young Friends will attend together the 8:00 lecture, "A Primer on Quakerism."

Indianapolis, Ind. — The Young Married People's Group of Irvington Friends Meeting recently presented Bibles to the Sunday School children being promoted into the Junior Department. The Women's Council recently received thanks from the American Friends Service Committee for contributions made and were told of needs in foreign missions. The group made a contribution to the Lyndale Home for Girls in Jamaica.

BIRTHS

Klepinger — To Cleon and Jean Klepinger of West Milton, Ohio, on Feb. 2, a daughter, Sue Ellen.

Powell — To Ronald and Barbara Moore Powell on Jan. 27, in Peru, Ind., a daughter, Lesa Lynn.

Towle — To Philip A. and Virginia R. Towle, members of the Monadnock Monthly Meeting, Rindge, N.H., a daughter, Hannah Orcutt.

MARRIAGES

White-Pearson — Mary Lou Pearson, daughter of Mr. and Mrs. Binford Pearson, of Bloomington, Ind., to Dean White of Rockville, Ind., on February 7, in the Friends parsonage at Greenfield, Franklin P. Chant officiating.

DEATHS

Newlin — Thomas E. Newlin, beloved minister of Russiaville, Ind., Meeting and New London Quarterly Meeting, at Amery, Wisconsin, Feb. 7th, aged 90 years. Having moved to Russiaville where he was in the hardware business, he was early a member of New London Meeting, serving later as pastor of the Bethel Meeting. Throughout his ministry he spoke constructively and with great thought, being very faithful, both in worship and business meetings. For the last five years, he lived in Wisconsin with his daughter, Mrs. Earl Spink, who survives, as well as his son, Russell Newlin of Kansas, several grandchildren and great-grandchildren. Services were held at Russiaville, Herbert Pettengill, in charge.

West — Ethel M. West, faithful member of Friends Memorial Church in Muncie, Indiana, on February 5, following an illness of several months, aged 65. The daughter of David and Etta Lewis Payton, she was born in Illinois but had resided in the Muncie community since early youth. Surviving besides her husband, Clarence West, are a son, Donald of Tucson, Arizona, a daughter, Thelma Wesley of Muncie, and three grandchildren. Services were held at Meeks Mortuary, Richard Newby in charge, with burial in Beech Grove Cemetery.

Local Meeting Directory

ARIZONA

Phoenix, Arizona — 17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone AT-lantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7631 (Th-Thorwall; As—Aahberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy 63372.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C. E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario — 60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every first day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting): Meeting for Worship and Study, 10 a.m. Sunday. Katherine Honold, Clerk, 4720 West 35th Ave.; Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.



Friends Memorial Meeting Muncie, Indiana

FLORIDA

Daytona Beach — Meeting 3 p.m., 1st and 3rd Sundays. 145 First Ave. Inf. Sara Belle George, C.L. 2-2333.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship and First-day school at 10 a.m. W.Y.C.A. Board Room. Phone EVERgreen 9-4345.

Palm Beach, Florida — Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando — Winter Park, Florida — Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E., Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Westship Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEVerly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago — The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship, 10:30 a.m. at Avery Conoley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Woodlawn 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana — Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

Carthage — Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockey, Minister.

Carmel — Friends Church, Corner of Third St. and Rangeline Road: Meetings for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 7:30 p.m.; Midweek Meetings, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone VICTor 6-2066.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-2621; after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana — Unprogrammed meeting for worship. First days, 9:30 a.m. Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372. All Friends welcome.

Indianapolis — Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call Me. 2-7724.

Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30; Meeting for Worship, 10:45. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLIFFord 5-2485.

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Richmond, Indiana

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, Ph. 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis. Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Ruth Milhous, Clerk, 507 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, E. Main and 15th Streets: Church School, 9:15; Morning Worship, 10:30. David Castle, Minister.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

West Branch—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWInbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.
Sandy Spring—Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Massachusetts—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station, Meeting for worship 11:00 a.m.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sornento: S. S., 10:15; Worship, 12:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Phone TE 4-9138 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 38th. Visiting Friends welcome. Call Ha 1-8325.

NEW JERSEY

Montclair—289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

NEW YORK CITY—Meetings for Worship First days 11 a.m. (Riverside 3-301). Telephone GRamercy 3-8015 about First Day Schools, Monthly Meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 8:30 p.m.

Brooklyn: at 110 Schermerhorn Ave.; and at corner Lafayette & Washington Avenue.

Flushing: at 137-16 Northern Blvd.
Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compton, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting: Bible School, 10 a.m.; Meeting for Worship, 11 a.m.; Midweek Meeting, Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 8-5522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

PENNSYLVANIA

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tenn.—Unprogrammed Meeting for Worship at 9:30 a.m. Clerk, W. Waddy Oursler Jr., 4495 Tall Trees Drive, MU 3-3813.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2426 Oahu Avenue, Honolulu. Telephone 999447: Sunday Meetings for Worship, 10:15 a.m.; Children's Meeting, 10:15 a.m., joins meeting for fifteen minutes; Montly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

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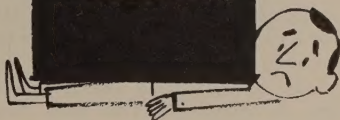
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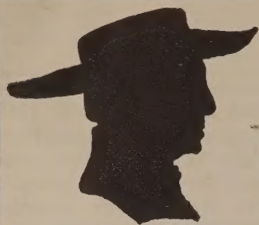
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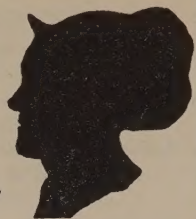
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Faith At Work

In preparing the booklet, **Emory J. Rees, Language Pioneer**, I had correspondence with one available member of the committee in Vermillion Quarterly Meeting, of Western Yearly Meeting which was largely responsible for sending the Reeses on their first sojourn, in 1899, to Africa. A letter told of one meeting of the committee as follows:

"On this occasion our committee had met at the meeting house . . . It was late autumn or early winter, for we needed a fire . . . It was not easy, for the coal room was stored so full of coal that it was difficult to get the first supply. Apparently the doorway was first blocked off with large, firm blocks of coal, and only the strong blows with a hammer could get even a small particle for a fire. Our fire was at last started. . . The heat poured out of the great iron stove, in line with our heads, but the brother who had helped start the fire sat on the opposite side, holding up one foot at a time toward the stove to get a little warmth, for none of the heat was on the floor.

"This brother was not a member of the committee, but was deeply interested in what we were trying to do . . . There was a sparkle in his eye when something was said that he approved.

"We had reached a turning point in our work. We now knew that Emory Rees and his prospective wife would go as missionaries for our Quarterly Meeting . . . We had managed to raise the limited amount of money needed up to this stage of development . . . but now we needed a plan for a steady flow of money, even after we had the funds for equipment and travel, so that salaries could be paid. We thought we had pretty much found the persons really interested but these persons could never manage to supply the funds required. What could we do? We could not believe that we had come this far

to end in failure. After we had floundered some time, the brother opposite us said he had something he would like to say to us—he did not usually take part in the discussions. We listened with hope.

"He reminded us of the coal room where he had trouble getting the coal—not because there was no coal, but because there was so much. Then with a sweep of his arm he declared, 'This is a rich country, these farms are the source of riches and it centers in our meetings. Oh, the men do not carry much money ever with them, but they can always get money at the bank. They have plenty there. We do not need much cash usually. We never take up a collection in the meetings, we pay an annual assessment to cover the cost of operation, and there is not much other occasion for paying out money. But if you let the people know more about your concern, and if you are sure it is a true concern, you can have the money. It is a vision just beyond what you have had thus far that you need now—that and faith.'

"He had given us just what we needed, and we started from there. We reviewed our progress to date, we tested the bases of our concern until we were sure it was a true concern. If we had been given this concern, then we knew the purpose could be accomplished; for this we then had faith.

"We then began to lay out a program of education, although we did not call it or think of it so . . .

We did not have much printed matter about Africa, but what we had we circulated and many persons read it. The money began to come, and after a few months we saw the way clear ahead of us.

" . . . As I look back over the entire enterprise, the incident I have related was the high point in my thinking and in the development of the movement. I know now that we had all too little knowledge about Africa, its needs and how to meet them. But we did have a true concern to help others and we did demonstrate to ourselves and to some extent to others that all of us have far more resources at our command than we ordinarily use, or realize we have!"

Susan Mendenhall*, the dear Friend who recounted these happenings, was a young woman in 1898. Now she writes that she "belongs in the category of the halt the lame and the blind." It is with the aid of "talking books" that she prepares and gives reviews of such good books as Bartlett's "A Struggle for Africa," and life for her is still good and still challenging. It is interesting to note that she is yet learning about Africa. The closing sentences of her letter hold a message for us all. "The great challenge of life is to find how much one can do with whatever limitations. The old patterns are breaking up and new ones are forming, and one never knows what simple action or exercise of faith may have far-reaching effects."—Elizabeth H. Emerson

* 53 E. Roanoke Ave., Phoenix, Ariz.

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